



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

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ZION'S HERALD:

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FOR ZION'S HERALD.

Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work, which ye shall in no wise believe, though a man declare it unto you.—ACTS 13. 41.

The work here spoken of is the redemption of the world by Jesus Christ. This glorious work originated in the benevolent purpose of the Divine mind. This purpose was made known immediately upon the apostasy of our first parents. In the fulness of time a Saviour was to appear among the children of men, in their nature, and suffer in their stead, the just for the unjust, that he might bring them to God. This is properly the work of God, because he is the cause of it, he constantly presides over it, and will effect its final consummation. It is true he sees fit, in infinite wisdom, to employ instruments in this great work, yet it is God that worketh in them, to will and to do, of his own good pleasure. As laborers in the vineyard of the Lord, we dig, we plant, we sow, we water, but it is God alone that giveth the increase. By this work then, we understand the changing the carnal mind of man, restoring him to the moral image of his holy Creator, and preparing him for the eternal enjoyment of His presence and favor.

As a special means of advancing and completing this glorious work, God has established a church upon earth, wherein dwelleth righteousness, against which the gates of Hell can never prevail. There was a signal exhibition of the power and grace of God in the advancement of this work on the day of Pentecost, when 3000 were cut to the heart by the preaching of ignorant and illiterate men, when a divine and imposing influence was seen and felt by the disciples and the multitude who were assembled on that occasion. Since that memorable era, this great work has been progressing, and it will increase and spread until the knowledge of the Lord shall have covered the whole earth, as the waters cover the great deep. This work shall triumph over all opposition, until Christ's name becomes great among the gentiles; until every nation, tribe, and people, under heaven, unite to render him universal homage. Let us inquire,

I. In what manner and by what means is this great work conducted.

Not after the manner of men, nor in accordance with their finite views; but after the wisdom of God, whose prerogative it is to conduct it in that manner and by those means which will best conduce to his own glory, and the greatest good of his intelligent universe. He first convinces the creature of his sin, then humbles him under a rational sense of the guilt and malignant nature of it; that he may pardon, sanctify, and exalt him far above his original purity and elevation. It is this that bewilders the proud, the haughty and the learned, who imagine, because they are unacquainted with the secret springs that move and the wisdom that conducts this work, that these things cannot be, or are the creatures of a heated imagination, the offspring of priestcraft and fanaticism. But God moves in a mysterious way his wonders to perform. All instruments and all means are in his power, and he uses a great variety of just such as he pleases in carrying on his great work of redemption. He sends by whom he will send, and often chooses the most unlikely instruments to perform the most noble services and to accomplish the most arduous undertakings. He hath put the treasure of his gospel in earthen vessels, that the excellency of the power may be of God and not of man; that no flesh should glory in his presence.

But, II. Who are the despisers of this work?

1. The whole body of the Jewish nation, with

a few exceptions, did really pour scorn and contempt upon the blessed Jesus, and on the objects of his mission. Witness the manner in which they received the notice of his birth. They contemned his labors, disputed his miracles, abused his person and took away his life. They were especially enraged at the success of his immediate followers; and with the most barbarous severity they opposed every effort to promulgate the doctrines of the gospel and promote the work of God. Nor are the Jews the only persons who despise this work.

2. All backsliders show by their conduct that they despise both Christ and his gospel. Though they once appeared to be firmly established in the principles of Christianity, and by a well ordered life and conversation, exhibited to all, evidence of their piety and attachment to the cause of the Redeemer; yet, alas! they are now turned again to the beggarly elements of this world, having made shipwreck of faith and of a good conscience. They have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of his grace. "These are spots in your feasts of charity. Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

3. All profane persons, such as blasphemers, profane swearers, gamblers, drunkards, duellists, Sabbath-breakers, are virulent and active despisers of this work. It is unnecessary to prove this assertion.—These characters constantly carry the proof of it about with them, and commonly glory in their shame.

4. All professed infidels are open despisers of the gospel of Christ. They ridicule revelation, sport themselves at the operations of the Holy Spirit, and laugh at all whom they consider weak enough to believe in the genuineness and veracity of the Holy Bible, and employ their blasphemous wits to burlesque its sacred contents.—They not only laugh at Christians, but they affect to pity their weakness and lament the feebleness of their mental powers, as if their own faith, unsupported by evidence, and in direct opposition to the best authorized testimony, was worthy the assent of a wise man, much less to be adopted as the foundation of his hope for eternity. They habitually speak of Christians, especially the zealous sort, as weak and ignorant. Well, be it so.—Disturb us not in the enjoyment of such a blessed weakness. It has opened to us a constant communion with our God, afforded us a sense of pardon, peace and acceptance with him, has disarmed death of its terrors, and given us an earnest of eternal felicity beyond the grave. But there is a consideration which is calculated to have more weight with infidels than the present happiness and immortal hopes of the Christian faith. Though Christians are said to be weak and ignorant, they are found in some respectable company even in this world.—Lock anatomized the human mind, and accurately described its various powers and operations. Boyle explored the secret springs of nature, and developed the causes of many of its phenomena. Newton traversed the starry regions, measured the heavenly bodies, and ascertained their relative magnitudes, distances, and periodical revolutions. These are names which stand first on the page of literary fame. Around their monuments is wreathed the ever durable laurel. Were these imbecile? Were their faculties of a pigmy growth? In one word—Were they infidels? No, my brethren, they were Christians. It was the religion of the Bible that blessed them in the decline of life, afforded them more sublime enjoyments than wealth, honor, or renown can give, shed its sacred beams around them in the hour of their dissolution, and cheered them quite through the dark valley of the shadow of death.

5. All disguised infidels. As professed infidels are the open despisers of the genuine gospel of Christ, so disguised infidels are the covert despisers of the same gospel. By infidels in disguise, I mean such as under a general profession of Christianity, understandingly hold, defend and propagate doctrines fundamentally subversive of the true gospel of Christ. These erroneous doctrines, when combined with truths which they obscure and pervert, we understand to constitute what the apostle calls "another gospel," for the preaching of which he pronounces a curse "even upon an angel from heaven." We understand the apostle Peter to intend these doc-

trines by the phrase "damnable heresies," and the apostle Paul to describe the abettors of these doctrines as "having a form of godliness, but denying the power thereof." "From such," says he, "turn away." The increase and extension of Christian knowledge of late years, having rendered speculative infidelity rather discreditable, the numbers of this latter class, have greatly augmented. For social and intellectual refinement they may justly be said to be distinguished, and their external moral deportment, in many instances, is as unexceptionable as that of Paul before his conversion; yet their sympathy of feeling, with every other class of despisers, cannot conceal itself, though usually expressed with great suavity and decorum.—They speak much against bigotry, superstition, a narrow spirit of persecution, gross absurdity and fanaticism, in a manner which leaves no doubt where the odium of these Christian graces is intended to fall. They often lament the prevalence of imbecility, credulity, and aversion to free inquiry among other sects. But invariably throw the sweet mantle of boundless charity over the whole.

6. We have the authority of scripture for adding that all men, without a single exception, who are not really engaged in promoting the work of the Lord, are real despisers of this work. Indeed it is utterly impossible to maintain neutral ground respecting the religion of Jesus. "No man can serve two masters," says our Lord himself, and "he that gathereth not with me scattereth abroad." It is true that many, acting from a variety of self-interested motives, are instrumental of advancing the cause of the Redeemer, and would not openly oppose it, no, not for the wealth of the Indies. Others suppress their internal feelings towards this cause, for the sake of gaining an advantage over the people of God. Were it not so, they would not long be permitted to worship God under their own vine and fig tree, none daring to make them afraid. But all who are not cordially attached to this work, from a supreme regard to the glory of its author, are cordially, though perhaps, secretly, the despisers of it.

III. We shall inquire into the true causes of this contempt.

1. Such is the natural ignorance and moral darkness of men's minds, that while in their natural state, they are incapable of discerning the truth, beauty, and spirituality of the law of God. They are blinded by the God of this world.—The allurements of time and sense,—the pleasures, the vanities, the follies of the world, all contribute to blind the children of men and call off their attention from the concerns of their souls. The unrenewed man loves these things, because they are exactly suited to his corrupt and vitiated taste. It is therefore, perfectly natural for men to despise, or, more properly speaking, to hate and reject Divine Revelation, because it expressly prohibits their habitual abuse of the things of this world, and condemns sin itself, no matter what form it assumes, or what imposing character it supports, on pain of eternal punishment.

2. Pride holds a high rank among the many causes of this contempt. Pride is firmly seated in the natural heart of man, and powerfully opposes every thing that threatens its throne. Pride is that self-exalting principle which reigns triumphant in the carnal mind, and demands universal homage to its domineering control. This Pride cannot bear the humbling doctrines of the gospel. They are too self-abasing. It will not stoop, it will not descend from its Babel tower, and receive pardon on the sole ground of the atoning merit of a crucified Saviour. This is the detested point of degradation. This is the offence of the cross. Here the Jews stumbled and fell and were broken to pieces. Here the Greeks were confounded, bewildered and lost. Here the infidel scoffs and sneers and claps his own destruction, and here the incorrigible sinner of every grade, gazes, and wonders, and, at last, eternally perishes!

3. Such are the rooted and grounded prejudices of men's minds, that they will not believe, though one rose from the dead. The Jews, with the most irrefragable evidence before their eyes, remained unconcerned, filled with prejudices, and in the face of the most direct and luminous displays of Divine power, rejected the son of God, and crucified the Prince of life and glory. And at the present day, let the truth as it is in Jesus be declared, with the argumentative powers of a Paul, and with the eloquence of an Apollon, supported in every word by the

high authority of Divine revelation, yet despisers would still remain hardened; would continue to mock and sport themselves with their own deceivings. They harden their hearts and fortify their minds, lest the light of the glorious gospel of Christ, who is the image of the invisible God, should shine into their minds, and they should be converted.

IV. Let us look for a moment at the consequences of despising the work of the Lord.—They will be fatal. Despisers shall wonder, and then,—perish—perish in this life, in the hour of death, in the day of eternity.

1. They shall perish in this life. The Jews afford the most striking proof, if proof were necessary, of the truth of this awful prediction.—They despised Christ, and have ever since been themselves despised. The words of our Lord have been literally fulfilled respecting them, in a most exemplary manner. Not a jot nor a tittle of his prediction has failed. They have been scattered over the face of the earth, and still wander like wretched outcasts on the footstool of God. When the Roman soldiers entered and sacked that city, and set fire to their temple, they "wondered, and—perished."

The expectations which despisers, of all classes, indulge from the fleeting objects of their idolatrous pursuits in this life, are continually disappointing them. The shadows at which they eagerly grasp are continually eluding them.—Thousands, like the impious Paine, fall into gross immoralities, which destroy their health, their property and their reputation, and render them objects of general detestation. The old age of despisers is dreary and comfortless. Nothing is then left them but "a fearful looking for of judgment and fiery indignation which shall devour the adversaries."

2. Despisers will wonder and perish at a dying hour. They may live devoid of fear, continue for years careless and impenitent; but when the minister of death arrives—when the summons sounds in their ears, "prepare to meet thy God," far other subjects, than the trifles of time, will occupy their attention. They now feel that it is a fearful thing to die unprepared. They wonder why they have lived so regardless of their God; so neglectful of their immortal souls. "They can say, O the pain, but not the bliss of dying! Where am I going, says the afflicted soul? to what unknown region?—Eternity, is the only answer.—Into whose presence?—Into the presence of God Almighty, the searcher of all hearts, the God of inflexible justice.—Alas! I am going; but I dare not appear before him. I have sold myself for naught, I have robbed myself of a crown of inestimable value. O time! time! it is fit thou should'st strike thy murderer to the heart. How art thou fled for ever! O for a month, a week, a single day. My frantic soul clings to her poor tenement of clay; but in vain,—the world recedes,—I am shivering on the brink of eternal ruin.—I sink—I die—I perish for ever!"

3. Despisers will wonder and perish at the day of judgment. When they see the books open, and the dead, small and great, stand before God; when they see the righteous applauded, and their own proud, selfish and obdurate hearts laid open, and their crimes made known; then will their false hopes all vanish—then will their fear come as desolation, and their destruction as a whirlwind. Distress and anguish shall come upon them, and all the stings and horrors of a guilty conscience shall attend them for ever.

This subject exhibits, in a strong light, the dreadful infatuation of all, whether professed infidels, nominal Christians, or Nothingarians; who, in this land of light and freedom, know not God, and despise his work of grace. To all persons of this description, we would say, in the language and by the authority of the Lord Jesus Christ, "except ye repent, ye shall all perish"—Perish, some of you, arrested by death in the midst of your revelry and dissipation, others in the full pursuit of wealth or fame.—Perish, out of pious families, under the daily reproof of their example, at the very threshold of God's temple, from under the droppings of his sanctuary, and the presence of a faithful, heart searching ministry.—Perish, amidst the full blaze of Gospel light, and Gospel love.—Perish, exalted to the gates of Heaven in point of privilege, in full view of the mansions of the blessed—thrust down in the dark regions of eternal despair.

From the New-York Observer.

CHEROKEE DELEGATION.

The National Intelligencer of the 13th inst. contains the following letter from the Cherokee delegation at Washington, in answer to some remarks recently published in a Georgia paper, denying them the credit of writing their last communication to the Secretary of War. The letter does honor to the talents, the education and good sense of its authors. If the Cherokees have made such rapid advances under the instructions of the missionaries, as to furnish us already with men capable of writing in the style of this letter, what may we not expect from the continuance and progress of the plans which are now in operation for their benefit. Let the enemies of missions read this letter, and say whether the money which has been contributed by the Christian public for the support of schools and missionaries among the Indians, has not been wisely expended.

WASHINGTON CITY.

Messrs. Gales & Seaton:

Gentlemen.—We have read in the Georgia Journal of the 6th inst. a letter from the Georgia delegation in Congress to his Excellency G. M. Troup, the Governor of Georgia, and also some remarks of the editor of that paper. However great our surprise has heretofore been at the course of proceedings of this delegation, as set forth in their letter to the President of the United States, and which the Georgia delegation consider "respectful," but which, if it be, is different in its style and temper from what we are accustomed to observe in our intercourse with our chiefs: yet this surprise has been much heightened at a new attempt to deprive us of another portion of our blessings. Not satisfied with wishing the Executive of the United States violently to rupture the solemn bonds of our rights to our lands, and to put at defiance the pledges which existing treaties contain, guaranteeing to us our lands, it is attempted to take from us the intellect which has directed us in conducting the several negotiations with commissioners appointed to treat with us for our lands, and with the Executive government, by the unfounded charge that "the last letter of the Cherokees to the Secretary of War contains internal evidence that it was never written or dictated by an Indian." Whilst we profess to be complimented on the one hand, by this blow at our intelligence, we cannot, in justice, allow it to pass on the other without a flat contradiction. That letter, and every other letter, was not only written, but dictated by an Indian.—We are not so fortunate as to have such help. The white man seldom comes forward in our defence.

Our rights are in our own keeping; and the proofs of our loneliness, and the prejudiced eye with which every thing is looked upon which relates to us, by such a vast majority of those who should be our guardians and friends, have put us upon our resources. And we do thank God sincerely, and our benevolent white brothers, for there are some Christian hearts which regard us, who, seeing our bereaved and helpless state, come in to our help, with letters, and the lights of civilization and Christianity. We felt the necessity of our case, and have endeavored to improve it. Our letters are our own, and if they are thought too refined for "Savages," let the white man take it for proof, that, with proper assistance, Indians can think and write for themselves. We refer the Georgia Delegation, and the Editor of the Georgia Journal, to our correspondence with their own Commissioners in our own country. They can tell whether the head of a white man ever conceived, or his pen dictated, the negotiations, on our part; or whether they were the lonely and unassisted efforts of the poor Indian—whose home, now that it begins to blossom, and the seed time and the harvest are greeted, and the chase abandoned, and churches are rising, and the Great Spirit is felt in his influence upon our hearts and our gratitude, and our little ones are learning to read his blessed word, and sing anthems in his praise for the gift of the Redeemer—yes, they can tell—whether they, from whom it is attempted to force all these blessings, and drive them into savagism as cruel and as dark as ever—did, or did not, conduct their own correspondence.—We say we did, and we love the truth.

It is not for us to vindicate, or attempt to vindicate our Great Father, the President of the United States; he does not need an Indian's aid, nor an Indian's eulogy; but, however we are bound to love him, yet it is due justice to state, that we have been often pained, and especially of late, at the earnestness with which he has pressed upon the subject of ceding our lands. Why he has acted thus, we are at loss to conceive. We were not ignorant of the convention of 1802. We know every one of its promises. If, however, there are to be violated, and the fell war whoop should ever be raised against us, to dispossess us of our lands, we will gratify the delegation of Georgia in their present earnestness to see us removed or destroyed, by adding additional fertility to our land, by a deposit of our bodies and bones: for we are resolved never to leave them, but by parting with them and our lives together. How the Christians of America, and of the world, would view these at-

tempt upon our rights; this effort to force kind and just President to violate the faith of treaties, and dip his finger in our blood, it is not for us Indians to say; but our cause is with God, and good men, and there we are willing to leave it.

We mean nothing disrespectful to any one; but justice and truth require that we should say this much, on the occasion to which we have referred.

We are, respectfully, your obedient servants,

JNO. ROSS.
GEO. LOWREY.
MAJOR RIDGE, his mark.
ELIJAH HICKS.

NEW-YORK COLONIZATION SOCIETY.

At a meeting of the Board of Managers of the New-York Colonization Society, April 1, 1824, it was proposed that this Board use its influence to draw the attention of the public still more to the great objects of the American Colonization Society.

A committee of the parent society at Washington, reported on the 5th of March, that as much had already been accomplished, as inconspicuously proves, not only the practicability, but the facility, of colonizing the free people of color in the place which has been chosen, and on the plan which has been adopted; and this Board are satisfied, that means only are wanting, to realize the great objects of the Society, and that there is the most urgent reason for the citizens of our country to give their aid, and that without delay, to this all important cause. The Board would respectfully state to their fellow citizens their full conviction, of the importance of this institution to the highest interests of the nation, and to the cause of humanity; and that the best motives are influencing the active patrons of this great enterprise to persevere in their benevolent and patriotic exertions.

The Board cannot but feel, that a work which proposes, and so far as prosecuted, gives full promise, if supported, to deliver our nation from slavery, is most worthy the aid of every patriot, and demands the assistance of every friend of our liberties. And they not only feel assured, that this is such a work—"an enterprise"—as the Managers of the parent Society express in their last Report, "looking to results as grand and glorious as ever effected by human hands; that would exterminate a trade, the thought of which is agony; cover Africa with the monuments of civilization and the light of truth; remedy an evil, in its nature most distressing, in its influence most injurious, and which threatens to convulse the nation; and thus, render stainless the land, and eternal the stability of the freest and happiest nation on earth;" but that this is the only work which can bring about these high results, that colonization is the only "remedy" for slavery, the mighty "evil" of our country. It is "foreign colonization," as stated by the resolutions of the Ohio legislature, which affords the only hope of deliverance from this evil; and Africa is the only place which at present offers an asylum for her wretched sons in America, or affords the advantages necessary to realize the object proposed. Hayti, which at first would seem to offer great advantages, is found by examination, to be encumbered with difficulties, which will probably for a long time prevent colonization there to any considerable extent. The settlements of whole neighborhoods and towns, as is done in our country, by emigrants from different nations of Europe, or from old States, where they can have all their former social customs and religion, is not encouraged. Another difficulty is their established religion. Protestants are subject to great restrictions, and within a few months have been cast into prison for meeting together for religious worship. Another difficulty is the military system which prevails. This cannot be exhibited in detail, but is found to be such as to present a formidable barrier to the migration of our colored people to that island in any considerable numbers. Another is the state of society. Marriage is scarcely known. These considerations, with the fact, that a new language must be learnt, present an insurmountable obstacle to the work of colonizing in Hayti, and show that it is Africa only that can engage the attention of the friends of colonization with any great hope of success.

Besides, there are other all-important objects, which cannot be effected but by colonizing in Africa—the suppression of the slave trade, the civilization of this barbarous portion of our world, and the giving to her tribes that religion which a Saviour brought us from Heaven, and thus redressing, in some degree, the wrongs which our nation, as well as others, have heaped upon her. These are considerations of too deep an interest to be left out of sight, and will ever give to colonization in Africa a most powerful claim on the hearts of all friends of humanity and justice. While these interesting objects are necessarily promoted by colonization, the Board would distinctly state the funds of the Society are exclusively appropriated to the single work of aiding the colored people to leave this country, and form settlements in Africa. None are appropriated to the support of religious instruction of any kind or sect, and the Society is not in any way a missionary Society. The colony, like all the rest of Africa, is open to any and all societies alike, which aim to diffuse religion over the world. It is colonization that engages the efforts of the Society, so that all classes of citizens of every name and sect, that desire the welfare of our nation, and that the "self-evident truths," and "unalienable rights," proclaimed to the world in our far-famed Declaration of Independence, may be carried out to their legitimate extent, in our country and throughout the world, can unite in support of this institution. In accordance with these views, the following resolutions are presented to the public, with the hope of very general attention and approbation.

1. Resolved, That this Board view with high approbation the increasing interest manifested in different parts of the Union towards the great objects of the American Colonization Society, and do rejoice at the formation of several respectable auxiliaries in this State.

2. Resolved, That it be recommended to the citizens of the Union generally, and earnestly requested of the several towns of this state in particular, to form similar auxiliary societies.

3. Resolved, That the Board highly approve of the plan which has been adopted by several congregations of taking up collections to aid the Society on the 4th of July, and they earnestly recommend to the people generally to honor this "high day" of our nation by their contributions to aid the Colonization Society in giving the blessings of liberty to the colored people of our country and freedom to all the subjects of our republic. The Ministers of the several denominations, and the Committees and orators appointed for the celebration of our Independence, are respectfully solicited to propose such collections.

4. Resolved, That the printers of news-papers be requested to publish these resolutions with an address to our fellow-citizens, to be prepared by the two Secretaries and Agent.

P. N. STRONG, Cor. Sec.
JOHN B. BECK, Rec. Sec.
L. D. DEWEY, Agent.

—This year the 4th of July falls on the Sabbath, and it is hoped that the 3d resolution will meet with general attention. Ministers of the gospel, of every denomination, are requested to read the address with the accompanying Resolutions to their people on a previous Sabbath, and ask a collection. Collections and donations to be sent to the Agent, 182 Broadway, New-York.

Zion's Herald.

BOSTON: WEDNESDAY, JUNE 2.

GENERAL CONFERENCE.

The following paragraph, which we copy from the New-York Commercial Advertiser of Saturday last, contains all the intelligence respecting the doings of the General Conference, which we have received since our last:

Methodist General Conference.—We have this morning received letters from our friends in Baltimore, announcing two additional Bishops for the Methodist Episcopal Church. The Rev. JOSHUA SOULE, of the Baltimore Conference, and the Rev. ELIJAH HEDDING, of the New-England Conference, are the Bishops elect. The Rev. Nathan Bangs has been reappointed to the Book concern in this city, and the Rev. Doctor Ruter, for Cincinnati. The assistant for New-York was not appointed when our letters were written. The Conference was expected to adjourn on Thursday evening. The Rev. Mr. Reese, and the Rev. Mr. Hannah, British Delegates, arrived in this city last evening.

CAMP MEETINGS.

We are requested to give notice that a Camp-meeting will be held in Westmoreland, New-Hampshire, Ashburnham Circuit, commencing on Monday the 14th inst. On the same day, a Camp-meeting will commence in Brookfield, Barre Circuit, Vermont. Preachers on their way to the Annual Conference, are requested to attend.

An example worthy of imitation.—We have copied the following advertisement from a daily paper. Self-interest might dictate the rejection of intemperate labors, but refusing to employ those who are profane, manifests a spirit of piety which we wish was universal. Happy would it be for the community if all would discountenance those who habitually violate the laws of the Almighty.—*Philad. Recorder.*

CHESAPEAKE AND DELAWARE CANAL.

LABORERS WANTED.
About 400 laborers (not addicted to profanity or intemperance) are wanted by the different sub-contractors on this line of canal. There is now a force equal to about 600 men, actively engaged in this important work.

May 10. JOHN RANDALL, Jr.

VALUE OF PRAYER.

The following is an extract from the speech of Deacon James Loring, before the Baptist Missionary Society of Massachusetts, at their anniversary meeting on Wednesday last:

"There is an obligation resting on us, which, if faithfully attended to, will be of more real value to the cause of truth than our possession of all the gold and silver in our country, without a discharge of the duty to which I refer.—I mean that of fervent prayer, connected with our contributions. And in speaking on this subject, I would not be understood to mean that cold, formal, and heartless service, which is presented merely because some common occasion makes it to be looked for; but I would direct your thoughts to such supplications as the Bible furnishes. I would impress my own heart and the hearts of my brethren with the necessity of imitating the wrestling importunity of Jacob, who, prevailing as a prince, was called Israel; I would recommend the confidence of Daniel and his companions; the earnest intercessions of Elijah; the perseverance and the ardor of Paul; and more than these, I would exhibit for example the strong crying and tears of Him, who in his last supplication on the cross, yielded up his life, that such sinners as we are, might pray, and obtain everlasting life. Such a spirit of prayer will multiply our means of doing good in a ratio infinitely greater than the increase of the widow's oil and meal, or the few loaves and fishes which fed the multitude. It was prayer which threw down the walls of Jericho; it was prayer which directed the little stone in the sling of David to the forehead of the giant of Gath; it was prayer which wove the little ark of bulrushes in which Moses lay in safety on the Nile; it was prayer which opened heaven on the day of Pentecost; and it will be by prayer that the Spirit will be poured upon us from on high, giving the gospel a universal prevalence. Were I a missionary, I had rather have the prayers of a Lazarus, or the intercessions of a Mary at the feet of Jesus, than all the wealth of India, without such prayers. Let then, brethren, our supplications be

agent, sincere, and persevering, and our little rivulet of means shall swell to a mighty river, bearing on its bosom the ark of God to the ocean of his unbounded love."

TO THE EDITOR OF ZION'S HERALD.

Norwich, Conn. May 25, 1824.

DEAR SIR,—The first part of the year proved unfruitful as to the work of God amongst us, principally from a want of faith in the Preacher, and probably some lack also in the members of the church. We have, therefore, labored to little purpose. Many have been the hours of serious inquiry with regard to my duty, whether to continue in the travelling connexion, (even if my brethren in the ministry should feel willing to bear with my weakness,) or not. However, near the middle of March last, I visited New-London, where the Lord graciously revived my soul while engaged in prayer with the brethren, a number of whom had experienced the blessing of perfect love, and were truly alive in this glorious grace. Here indeed, I was enabled to renew my covenant with God, and resolved to return to my Circuit to pray and labor, as I had not done before. It was not long ere the Lord began to quicken some of the brethren, to seek for more faith, while convincing power arrested the careless. I immediately felt to go round my Circuit with the utmost ease and a good degree of satisfaction. About this time, I was called to attend the funeral of one of our aged members, who died in the Lord; it indeed appeared to me, (and I believe to many,) more like a powerful love-feast, than the house of mourning, by reason of the divine presence. While on my way to my next appointment, I began to reflect, "how good it is to serve the Lord! What an ungrateful being I am! A few days since I was almost discouraged, and about to quit the field of labor. But now I feel it to be a privilege to live and die in the travelling connexion. Should any of my dear brethren be laboring under similar trials, I would say to them, continue to pray in faith; the most severe trial may be realized when you are about to receive the greatest blessing—or when God is about to render the labors of his servants profitable to precious souls.—This was the case even with our blessed Lord, as you may see by reading Matt. 4. The following Sabbath was my regular appointment at Norwich, Bean-Hill, so called. At or near the close of the meeting, there appeared a good degree of conviction in the congregation; several arose for prayers; two of them found peace soon after. The work has since spread gradually into the middle of the town. The court-house has been open for meetings; many serious persons attend; and we are looking for a yet more glorious work. Between thirty and forty have found peace in believing, the most of whom have united with us. Last Sabbath was a day which no doubt will be long remembered by many in this place; five went forward in the ordinance of baptism;—a large multitude attended; and what rendered the season yet more pleasant, we were favoured with the presence and blessing of Almighty God. It is expected about the same number will go forward next Sabbath. Thus this moral wilderness begins to bud, and blossom like the rose. The prospect is still brightening.—May the Lord send such men into this, and every part of his vineyard, the ensuing year, as shall be successful in gathering a rich harvest of precious souls.

Yours in love,

ISAAC JENNISON.

LITERARY AND SCIENTIFIC.

KINGSTON ACADEMY.

We are gratified to learn that this institution has been re-opened, and is now ready for the reception of scholars, of both sexes. It is eligibly situated on the plains of Kingston, in the state of New-Hampshire, and is amply provided with suitable instructors. The terms are \$3 per quarter, for tuition, and board from \$1 to \$1.25 cents per week. The present quarter commenced a few weeks since, and we received a notice of it at the time, but by some means or other it got mislaid, and entirely escaped our memory.

A new religious paper, is proposed to be established in Baltimore, under the direction of Rev. Abner Moore, formerly of Nantucket.

Steam Engine.—Mr. John Babcock, of Portsmouth, R. I. has obtained a patent for his invention in the method of generating steam, of high temperature, without the use of a boiler.

Rumford Premium.—The number of the Boston Journal, just published, contains a notice of Count Rumford's donation to the American Academy of Arts and Sciences, made in the year 1796. The donation consisted of five thousand dollars United States three per cent stock, the income of which was directed to be granted every 2 years as a premium to the author of the most important discovery, or useful improvement on heat or light, that shall be made public in any part of the continent of America during the preceding two years. The Academy has repeatedly announced the fact, that it was ready to award the premium to any person who would show that he was entitled to it, on the terms of the donation, but no discovery or improvement of the kind described, has ever been brought to the notice of the Academy, which they have considered entitled to the premium. The interest has therefore from time to time, been added to the principal, which at this time consists of \$7361 19 in six per cent stocks, and \$7050 in 7 per cents. The income on the whole sum, for two years constitutes the premium now offered. A period of two years will expire at the next quarterly meeting of the Academy, which will be held on the 25th inst. At which time they will be ready to award the premium to any person who shall appear to be entitled to it.

Boston Daily Advertiser.

Statue of Washington.—The equestrian statue of Washington, has just been finished by the joint skill and labor of Messrs. Causici, and Persico, two Italian artists and disciples of the celebrated Canova. The figure of Washington is seven feet in height, and the horse and pedestal in exact proportion. They are so calculated, that when seen from the ground, they may appear as large as life. The likeness of the hero, is very striking, as compared with the best portraits of him we have seen. His attitude is also imposing, with his arm extending in the act of pointing, the whole image exhibiting the dignity and majesty of his person to the best advantage. Col. Trumbull and other gentlemen, who were intimately acquainted with Washington, pronounce it to be an exact representation both of the form and feature of the Father of his country. The figure of the war-horse, "whose neck is clothed with thunder," is not less impressive than that of his rider. His head appears to us a perfect model, and indeed we should not know how any part of the animal could be altered for the better. He is represented in the attitude of leaping, and by an ingenious device of the artists rests entirely upon his hind legs.

Imprisonment for debt.—Mr. Benjamin Dearborn, of Boston, has prepared for publication, a system of "adjusting demands and collecting debts" which, it is said, completely protects the creditor and debtor.

THE STAWBERRY.

It is said to be a fact, but not generally known, that the common strawberry is a natural denitrifier; and that its juice, without any previous preparation, dissolves the tartarous incrustation on the teeth, and makes the breath sweet and agreeable.

INTERNAL IMPROVEMENT.

If there should be a man among us, who wants evidence of the irrepressible force of a great and free people, he has but to stop to our docks, and he will have it to his heart's content. He will there see vessels that have sailed from the west, that hail from hamlets and villages that but a few short years since were not in existence. He will there see vessels that have ploughed their way through an artificial river of more than two hundred miles, its waters flowing the verdant banks of cultivated fields, but a little time since were trod only by beasts of prey, and the savage of the forest. He will see the hardy yeomen of the north and west, competing in market with produce that has been wasted on their hands, or been sold at a low rate want of consumers. He will there see vessels loading with goods that have come from afar and beyond the sea, that are destined to pass through the vales and to climb the hills of New-York, to seek a market, at our inland cities, or to embark on the shores of our inland seas; creating industry, dispensing wealth, peace and happiness wherever they go, and daily adding strength to this nation and glory to the world. He will see that which will convince the credulous, of the inexhaustible resources of our state, and the boundless enterprise of our citizens.

Quay-street, Albany, never was the scene of such active business and bustle as at this time; the stores, the docks, the wharves and the boats from one end to the other, are literally overloaded with goods and produce. It seems as though Neptune of the Ocean, and Ceres of the west, had here met to barter, and brought their respective products to this mart for exchange.—We yesterday counted one hundred and six canal boats lying along the dock and at the basin, most of which were deeply laden with cargoes to discharge or to pass into the interior. When we take into consideration that the Canal navigation has been open but five days, and a part of that time interrupted by accidents, we can form some idea of the vastness of our internal commerce when the Erie Canal shall have been completed, and the waters of the great Superior, the Mediterranean of America, commingled with the majestic Hudson!

It is stated, among the great benefits, which have resulted from the great Canal, in New-York, that a small district, of that State, which in 1815, contained but two families, and had but one road passing through it, now includes 12 road districts, 24 school districts, and contains 778 children between the age of five and fifteen, and probably upwards of three thousand inhabitants.

Improved Carriages.—Mr. Brewster, of New-Haven, has made great improvement in the mode of hanging Carriages. He suspends both the body of the carriage, and its seats, upon spiral springs, highly elastic, and in the shape of double inverted cones. It is said, that a person riding in a carriage of this construction over a pavement, feels so little motion, that he can read almost with as much facility as while in his room.

Vevay Wine.—During the last season, six persons, alone, in Vevay, Indiana, manufactured fifty five hundred gallons of wine.

GENERAL INTELLIGENCE.

LATEST FROM EUROPE.

By the packet ship Leeds, at New York, 33 days from Liverpool, and 24 from Cape Clear, London papers to April 23, evening, were received.

"The situation of Spain is as deplorable as ever."

Some Frenchmen have been assassinated in Spain. Accounts from Paris state that passports have been granted by the French authorities in Spain to more than 200 of the first families, for France, in consequence of the persecutions of the Royalists.—In the course of the last month, several vessels, chiefly French, and one of the latter a frigate, quitted Cadiz with Spanish families, and specie to the amount of nearly three millions of piastres.

A great quantity of counterfeit Spanish Gold coin is in circulation. The Spanish slave ship Virgin, of 14 guns, having on board between 3 and 400 slaves, has been captured near Algoa Bay, by the Baracota sloop of war. Several of the crew of the former were killed.

It was reported that Austria was willing to acknowledge the independence of South America.

The differences between Russia and Turkey have again become interesting. The former is assembling a large army, and the latter talks of sending 100,000 men to the army on the right bank of the Danube.

Accounts have been received from Egypt to March, at which time every thing was tranquil, and the Pacha, whatever might be his intentions towards the Porte, had refrained from any overt act of independence. He has raised and disciplined about 25,000 men, and is about forming a regiment of Cavalry with European Officers.

The Greeks continue successful and have lately taken Lepanto, with much valuable property.

An Agent of the Greek Committee in London, has sailed from Portsmouth with near \$200,000 for the Greeks.

No Clergyman has yet been found who will accept the Church in Greenland, over which Dr. Chalmers lately presided; they are unwilling to undertake on his system.

Charles Waterton, Esq. has proceeded from England to South America, to superintend the formation of a Canal across the isthmus of Darien.

Government have ordered a commission to inquire into the actual state of the peasantry in the county of Galway, a portion of them being represented to be in a state of actual starvation. The wife of a man named Kehoe, and another female, were burnt to death last week, in a cottage in the county.

been set on fire by Not a vestige of the er the fire.—*Liver.*

From Africa.—Standish, arrived in 48 days from Africa, a general officer, there, under Sir C. general of the West the Governor was his command ending 4000 men.

From South America.—York, dated at the surrection of the tides in Calao again took place on or in the harbor who they had commenced and had established sailing. The Br. but dare not render, and was actually. She sent ashore was returned that the Englishmen in sacred, and the pl

MASSACHUSETTS.

On Wednesday Governor, the Co was delivered agree Rev. DANIEL SHAR "And out of them the voice of them tify them, and they dren also shall be a tion shall be establish all that oppress themselves, and the midst of them. of the unexample preacher drew a that and the pres these United States beginnings from w surprising rapidly Who would have pilgrims, who lan two centuries sin boon a residence time have multipl lions? Or who would have spread extent of country. ments of twenty-f ing in upholding ment, composed portion of the cou ral weal? The p lively effect, on t tility of our insti dency which they to render them po er in the structur people. And in is made for gener and purifying the send moral life a the States. Our alphabet, to reve institutions, and trappings of roya bility. They sm tensions of heredit gitimacy, and are er in heaven the such impositions religious liberty No unholy leagu ted in our free c of Christians ma the power of a rel ing to the preach tain a new force that hath statu —*Watchman.* be published, at

The Rev. Mr. lain of the Senat lain of the Hou tary, and Nah Commonwealt

The memori of Amherst Inst joint committee Governor's S extracts from Gov. EUSTIS, de Legislature, on "I congratulate vention of the ment, organiz our excellent plain. The G on those repul to those rules sworn to main the great obj influence of p prevail. At th oblige us to h otic citizens, culty, maintain country. The prospe requires no ex tion to the gen ity, our fellow sings of civil pursuit of the ing, under the of that indivi form the aggr the State. A our resources objects and o pvements in chemical arts, terprise of th ter hand on than on those

cottage in the county of Wexford, which had been set on fire by some nightly marauders. Not a vestige of their remains was to be seen after the fire.—*Liverpool paper.*

From Africa.—Captain Daily, of the Miles Standish, arrived at Providence on Friday last, in 48 days from Africa, informs that there had been a general engagement between the natives, the Ashantees, and the English forces there, under Sir Charles McCarthy, Governor-general of the Western Coast of Africa, in which the Governor was killed, and the army under his command entirely cut up, with the loss of 4000 men.

From South-America.—A letter received in N. York, dated at Puna, Feb. 20, states that an insurrection of the black troops, holding the castle in Calao against the Patriot Government, took place on or about the 5th. All the vessels in the harbor who dared risk the fire of the batteries, left the place on the night of the 8th. They had commenced plundering the vessels, and had established guard boats to prevent their sailing. The Br. sloop of war Fly was in port, but dare not render any protection to the vessels, and was actually fired into from the batteries.—She sent ashore to remonstrate, an answer was returned that if she had fired a gun, all the Englishmen in Calao would have been massacred, and the place laid in ashes.

MASSACHUSETTS LEGISLATURE.

Election. Sermon.

On Wednesday last, the Sermon before the Governor, the Council, the Senate and House, was delivered agreeably to appointment, by the Rev. DANIEL SHARP, from Jer. xxx. 19, 20, 21. "And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them. From this interesting oracle of the unexampled prosperity of Israel, the preacher drew a very striking parallel between that and the present happy circumstances of these United States. He considered the small beginnings from which this nation arose, and the surprising rapidity with which it had increased. Who would have believed, that a few friendless pilgrims, who landed on the rock at Plymouth two centuries since, and who supplicated as a boon a residence amongst savages, would in that time have multiplied to the number of nine millions? Or who would have imagined that they would have spread themselves over such a vast extent of country, living under the free governments of twenty-four independent States, all uniting in upholding one common central government, composed of representatives from every portion of the country, and ruling for the general weal? The preacher descended, with very lively effect, on the unequalled freedom and utility of our institutions, and on the happy tendency which they embodied in their very nature to render them perpetual. The source of power in the structure of our governments, is in the people. And in all our constitutions, provision is made for general education; thus enlightening and purifying the fountain, that its streams may send moral life and health to every district of the States. Our children are taught with their alphabet, to reverence republican manners and institutions, and to detest with manly scorn, the trappings of royalty and the baubles of titled nobility. They smile with contempt at the pretensions of hereditary rule and the rights of legitimacy, and are instructed to thank their Father in heaven that they received existence where such impositions are despised. His remarks on religious liberty were ingenious and correct.—No unholy league of church and state is admitted in our free country; and every denomination of Christians may praise God, that it is not in the power of any one sect to obtain the establishment of a religious creed by law. In listening to the preacher, the question seemed to obtain a new force, "What nation is there so great, that hath statutes and judgments so righteous?"—*Watchman.* We understand the sermon is to be published, at the request of the Legislature.

The Rev. Mr. Sharp has been chosen Chaplain of the Senate, and the Rev. Mr. Jenks, Chaplain of the House.—Edward D. Bangs, Secretary, and Nahum Mitchell, Treasurer of the Commonwealth.

The memorial of the President and Trustees of Amherst Institution, has been referred to a joint committee of both Houses.

Governor's Speech.—We make the following extracts from the Speech of His Excellency Gov. EVERTS, delivered to both branches of the Legislature, on Monday last.

"I congratulate you, Gentlemen, on the convention of the several branches of the Government, organized according to the provisions of our excellent Constitution. Our path of duty is plain. The Government must be administered on those republican principles which produced our glorious revolution, and conformably to those rules and precepts which we have sworn to maintain. The public good will form the great object of our pursuit, over which the influence of party must never be permitted to prevail. At the same time, a sense of duty will oblige us to hold in just estimation those patriotic citizens, who, in seasons of peril and difficulty, maintain the honor and interests of their country.

The prosperous state of our affairs happily requires no extraordinary interposition in relation to the general laws. In peace and tranquility, our fellow citizens are enjoying the blessings of civil and religious liberty, and in the pursuit of their various occupations, are acquiring, under the smiles of Providence, the means of that individual ease and independence, which form the aggregate of the wealth and strength of the State. Agriculture, the natural parent of our resources, prospers; labour, in its various objects and occupations meets its reward; improvements in science and in the liberal and mechanical arts, keep pace with the genius and enterprise of the people. If taxes fall with a heavier hand on the citizens of this commonwealth, than on those of some other states, are they not

remunerated in the more immediate causes of these burthens? In the superiority of their civil, religious, social and military institutions, which are so worthy an enlightened and opulent people; in their schools, their academies, their colleges, their societies for the promotion of agriculture, charity and benevolence; in their numerous provisions for the relief of the widow and fatherless, and of the poor of every description; in the excellence of their roads and bridges and other facilities of transportation and intercourse, which enhance the value and shorten the labors of the husbandman and of every description of citizens;—in their temples of justice, and above all in the moral sense and moral obligation derived from education, which bind them together as a band of brothers, reciprocating those acts of justice and affection which constitute the charm and security of social life, and in the unreserved freedom of the press, which diffuses its ray of intellectual light and information throughout the great body of the people, and which is justly considered the Palladium of the public liberty?

By the common consent of enlightened Statesmen, it is admitted, that the cultivation of this freedom of expression has had an essential influence in meliorating the condition of mankind, and that in modern times it has acquired a high degree of improvement.—And so long as those who wield this powerful lever over the public mind, shall be sensible of the high responsibility they are under, so long will it continue to be rightly appreciated and respected. If under temporary excitements, produced by the spirit of party, or by other causes, it may occasionally transcend its proper bounds or descend from its proper dignity, the political morals and manners of a virtuous and well educated people, afford a sure and adequate corrective.

Among our public improvements, those making, and contemplated to be made, in the capital of the State, which are calculated alike for individual and public convenience, as well as honor on its citizens, who voluntarily submit to the burthens necessary to their accomplishment, and appear to be worthy of patronage.

The body politic as well as the body natural requires constant care and attention to preserve its physical and intellectual powers. The history of human nature teaches us, that it is less difficult to acquire than to retain the possession of any earthly object. The people of this country have before them, a duty more elevated and important than has ever been required of any nation whatever. They have to sustain in the face of an anxious world, a temple of civil liberty, raised by the wisdom and valor of their ancestors, and to hold forth in practice the principles on which it is founded, as worthy the imitation of freemen. The great body of the people, by whom and for whom it was established, should guard it with never-ceasing vigilance, bearing in mind the important truth, that when they cease to be their own guardians, they cease to be free.

The evidence has at length become conclusive, that it is altogether vain and fruitless, to raise the standard of civil liberty on any other basis, than that of a society bound together by a mutual and common interest, for unless every link in the chain of a people has the strength of an individual interest, that society cannot long resist the machinations of internal and external force, and in exact proportion to the confidence and attachment to be found between man and man in a free state, in the same proportion is that state strong or weak.

Our establishments have thus far stood the test of time, and have justified the high expectations which had been formed of them: Much however remains to be done. The important question is now fairly before us, whether we will lay down on the altar of public liberty, those political antipathies, which are neither congenial with our principles nor morals, nor the nature and spirit of our institutions; or whether we shall keep open the only vulnerable point in our political fortress, through which a foreign or domestic enemy may enter.

Should it be thought expedient, at the present session, to revise any of the general laws, those which relate to the militia, and the insolvent laws, appear to be entitled to preference.

With respect to the latter, after much reflection, I cannot persuade myself that the incarceration of the body of a debtor, willing to surrender in good faith, the whole of his property, can be necessary to the purposes of justice, or is consistent with the principles of humanity or good policy."

Capital Trial.—At the Circuit Court of the United States, holden in this city, by the Hon. Judges Story and Davis, on Friday came on the trial of Perez Anthony, for the murder of Theodore Stodder on the high seas. It was proved that on the 24th of January last, on board a vessel lying in the Bay of Honduras, the prisoner apparently in a violent fit of passion, in consequence of some slight provocation received some hours previous, loaded a two barrelled gun, discharged it at Stodder, and caused his immediate death. The defence of the prisoner was conducted by Benj. R. Nichols and John Brazer Davis, Esqrs. The facts were very clearly proved by several witnesses. Two grounds of defence were relied upon, one that the homicide was accidental, the other the prisoner's insanity. The presiding judge made a very clear recapitulation of the evidence and law applicable to the case; after which the Jury retired and returned with a verdict of GUILTY.—*Daily Adv.*

Melancholy Accident.—On Monday, of last week, as a party on business to one of the islands in the outer harbor, were attempting to pass from the sail boat to the island in a canoe, she was accidentally upset, and Mr. Stephen T. Soper and Mr. Rolif Classen, the boatman, were unfortunately drowned.

New-Hampshire.—The Legislature of this state will convene at Concord, this day, and it is expected, will have to choose a Governor.

A grocery store was burnt in Charleston on the 14th inst. It is supposed that whilst drawing liquor, a spark from a candle was communicated to it, which set the building on fire. Great exertions prevented the further extension of the flames.

Barbarous.—A few weeks ago, we published the death of Miss Jane Benton, of Hartford, by drowning. The Mercury states that she was buried in the South burying ground, in that city; and on the Sunday following, as two ladies of her acquaintance were walking near the grave, they found a piece of cloth and a tape string, which led to the suspicion that the grave had been disturbed. On a nearer approach their suspicions were confirmed. A number of the citizens repaired to the spot, and after removing the earth a foot or two, horrible to relate, they discovered the putrid remains of the deceased with a rope around her neck! The wretch or wretches concerned in this heinous affair, had unscrewed the lid of the coffin, and drawn the body out by means of a rope around the neck; but finding it not a fit subject for dissection, they rudely tumbled it upon the coffin, and hastily closed the grave. It caused great excitement and indignation among the citizens of that place.—*American Sentinel.*

Forty casks of Salmon have been received at New-York, from the Bay of Chaleur, via the St. Lawrence, Lake Champlain and the Northern Canal.

An alarm took place yesterday forenoon at the Friends' Meeting-House in Rose-street during the service. The building was recently erected, and being much crowded some of the beams or posts settled a little, and excited an apprehension that the house was falling to the ground. In the general movement of the congregation which took place under this impression, several persons were slightly injured, and several of the ladies fainted, but we are happy to learn that none were severely wounded.—*N. Y. paper.*

The House of Representatives of Connecticut have elected Henry W. Edwards and Calvin Wiley, Senators to the Congress of the United States—the latter in the place of Mr. Lanman.

Hon. Luke Drury has been appointed by the President, with the advice and consent of the Senate, Collector of the port of Bristol, Rhode Island.

We learn from the Democratic Press, that Thomas Coles, Dennis McCarthy and John Carr, have all three been convicted of attempting to set fire to the Statehouse, Philadelphia, and also for conspiring with intent to burn the dwelling, and take the life, of the late Mayor of that city, Robert Wharton, Esq.

Jedediah Cobb, M. D. of Portland, Me. has been appointed Professor of Practice of Medicine in the Ohio Medical College at Cincinnati.

A Giant.—A Frenchman is now exhibiting himself in Ireland, who is seven feet four inches in height, four feet three inches round the chest, round the arm, under the elbow fifteen and three quarter inches, round the wrist nine and a half inches. His open hand spans thirteen and a quarter inches, and his arms extended, measure seven feet eight inches from the extreme point of his fingers. His foot is fourteen inches long, and he weighs about twenty-four stone.

A canal boat from Charleston, bound to Columbus, S. C. with a valuable cargo of merchandise, was blown up in the Santee Canal, on the 14th inst. The boat, and most of her cargo, including an elegant piano forte, was destroyed. The crew, which consisted of five negro men, were more or less injured by the explosion, some of them most dangerously. A carboy of ether, or vitriol, is supposed to have burst in the hold. On hearing the explosion, a person opened the slide between the cabin and the hold, and on putting in his lantern to discover the cause, fire was instantly communicated by the candle to the foul air. The crew hastened to get off the hatches; but while in the act of doing so, a quantity of gun-powder, which was below, exploded, and literally blew the boat to pieces.

Horrible Murder.—On Saturday night last, four villains entered a store kept by an aged woman, on the road near Derby. They tied her hands behind her back, and otherwise ill used her. A young man lying in the same house hearing the noise, went to the old woman's assistance, but the ruffians severely cut him from the wrist to the elbow, and stabbed him so deeply in the side, that in attempting to draw out the knife, the handle came off and the blade was extracted by Dr. Shallock with the assistance of a pair of pliers. The young man died soon after, having first given a relation of the circumstances and description of the murderers, with one of their names.—*Demo. Press.*

Accident.—On the 8th ult. Harriet L. Gleason, daughter of Jeremiah Gleason, of this town, a promising child, aged 3 years and 3 months, while playing with her brother, fell backward into a kettle of hot water and was so severely scalded as to cause her death, which took place on the 3d inst. The repeated accidents of this kind should induce parents to be extremely cautious not to expose their children to consequences so deplorably fatal.—*Worcester Spy.*

A soldier by the name of Gordon, at Richmond, accidentally shot his fellow soldier, named Longus, on the 15th inst. The gun was loaded with ball and buck-shot. The ball entered the right side of his mouth, passing out at the back of his neck, and two of the shot entered the forehead, nearly central between the eyes. They were friends who have never had the least misunderstanding. Some faint hopes are entertained of the recovery of the wounded man.

Lusus Naturæ.—A black woman in Virginia, has given birth to a twin child, or rather a monster, of the following description. It has two necks and heads, of a perfectly natural appearance, with all the features of the face complete, and as large as those of children usually are at birth. From the shoulders down they are united, having but two natural arms and as many legs; with a double arm arising a lit-

tle below the place, at which the two necks unite to form the shoulder, and terminating at the extremity in a hand having seven fingers. The sternum has a double appearance, though two distinct ones cannot be felt. It has two spines; well marked at their upper extremities, but less distinct at their lower ones. It has a third leg coming off opposite the two natural ones. This is not double any where except the foot which has seven toes; five coming out in the usual manner, and two arising from the top of the foot.—These facts are stated in the Richmond Enquirer.

Monstrous Serpent.—The English papers, lately received, give an account of a serpent seen near Brachminetel, East-Indies, measuring from 22 to 24 cubits in length. When at rest it is closely coiled up, but when disturbed, it stretches itself at full length, and jumps to the distance of 20 or 30 cubits. Its frightful shape and hissing have always deterred parties from destroying it.

Stage Establishment.—Fourteen Stages belonging to the Union Line, of Philadelphia, lately stopped at the same time, at Kingston, New-Jersey. The number of horses, including the fresh and tired ones thus brought together on the ground in front of the tavern was one hundred and twelve.

A mermaid.—Mr. D. S. Dodge, of New-York, passenger in the brig Otter, arrived at this port from Manilla, has in his possession a Mermaid, brought from the coast of Japan.

A Shark.—A BONE SHARK, measuring upwards of 21 feet in length and about 10 feet in circumference, was taken with a harpoon, at Cape Cod, and brought to this city on Thursday.

Accident.—Silas Ward, of Berkshire County, Mass. was lately killed, by the accidental bursting of a gun, at a military election. Lyman Webster and Whiting Russell, were dangerously wounded. Ward and Webster were in the meeting-house at the time the gun was discharged, and received their wounds from pieces of the gun which passed through the wall of the house.

Confession.—Jones, the black man who is to be executed on the 11th proximo, for participating in the murder of the Captain and Mate of the brig Holkar, has made a full confession of his guilt, and given the particulars which attended this horrid affair. There is scarcely a shade of difference between his confession and the testimony given on his trial by Oliver King, excepting that Jones makes out King to have been an accomplice. He declares that the Cook was the only innocent man among the crew of the Holkar.—*New-York Commercial Advertiser.*

Melancholy Accident.—Mrs. Elizabeth Neill, left her residence in Winchester, Va. on horse back, on Sunday morning the 9th instant, about 8 o'clock, on a visit to her father's house in the vicinity. Passing near a lime kiln in the suburbs, the horse took fright, and running with much speed down a slight descent, stumbled and threw Mrs. N. to the ground, dislocating her neck, and dreadfully fracturing her skull. She did not speak a word, and in ten minutes life was entirely extinguished.

Capt. Harris, from the Cape de Verdes, states that the people were in great grief in consequence of an order from the King to take from them all the Bibles which had been distributed among them during the existence of the Constitutional government. The penalty for detaining one was \$500, and imprisonment.—*N. Y. paper.*

NOTICES.

A special meeting of the "Methodist Sabbath School Society," will take place on Thursday, (to-morrow,) evening, at 1-2 past 7 o'clock, in the Vestry of the Chapel in Broomfield's-lane, to hear the report of their committee on the revision of their Constitution. A punctual and early attendance is requested, on account of the meeting of another society, which is to follow. JAMES THOMPSON, Sec'y.

TO PRINTERS AND PUBLISHERS.

A gentleman, a graduate of one of the New-England colleges, wishes to obtain a situation as editor of a religious or political paper; or some periodical publication. Unexceptionable references can be given, by addressing the editor of this paper.

To Readers and Correspondents.

We must again crave the indulgence of several of our correspondents, some of whose communications have long been on file, and have been delayed solely to make room for that variety which is always expected from a weekly paper.

"Lectures to Youth," No. 6, in our next. We decline publishing the communication of "Delta," the subject matter of it being foreign to the purposes of our paper.

WANTED,

In this city, Mr. Hosea Corbel, to Miss Mary Susanah Leister.—By Rev. Mr. Sias, Mr. John Symmes to Mrs. Margaret Symmes. On Tuesday last week, Mr. Benjamin Tower, to Miss Alice B. Hunter.—Mr. John Hunt to Miss Hannah Nichols Dennis.—Mr. John W. Demeritt, to Miss Mary D. Bacon. In Roxbury, Mr. Timothy Gay, to Miss Mary Smith, of R. In Salem, Mr. Israel Ward, jun. to Miss Hannah Goodhue. In Marblehead, Mr. Nathaniel Brimblecom, jun. to Miss Hannah Gregory. In Fairhaven, Capt. Sheffield Reed, to Miss Almira Hathaway. In Weston, Mr. Marshall Hewes to Miss Miranda Lamson. In Norwich, Wm. P. Eaton, M. D. to Miss Eliza Williams.

In New Haven, Conn. Mr. Urban W. Butler, to Miss Hannah Harlow. In N. York, Rev. Robert Seney, of Poughkeepsie, formerly of N. York, to Miss Jane A. Ingraham.

DIED.

In this city, Catharine Amory Otis, aged 11.—Eunice Goddard.—Miss Mary Dana, 4.—Wm. Wallis, jr. 3.—Mrs. Hannah Currant, 40. In Charleston, Elizabeth Kidder, 6. In Providence, Mrs. Waite Green, wife of Dr. Thos. G. 55. In Manchester, England, Mr. John Gregory, formerly of Boston. In Dorchester, Mrs. Sarah, wife of Mr. Wm. F. Williams. In Amesbury, Mrs. Sally, wife of Mr. Stephen Clement. In Newbury, Mr. Daniel Wells, 46. In Cohasset, Mrs. Sarah Hewes, formerly of this city, 79. In Marblehead, Mrs. Merriam Brown, 36.—Mr. Amos Thompson, 21. In Baltimore, Gen. William H. Winder, 48. In Philadelphia, while on a visit to her friend, Mrs. Susan D'Witt, wife of Simeon D'Witt, Esq. of Albany—a lady distinguished for her fervent and elevated piety and for her cultivated powers of understanding. She was known to the literary world as the author of a Poem, entitled "Pleasures of Religion," which has been much read and admired. In the Island of Jamaica, Rev. Henry Allen, of the Wesleyan Missionary Society, who arrived there only three weeks previous to his death.—Rev. Daniel Warner Rose.—Hon. James Stuart.—Mary, eldest daughter of George F. Coward, Esq. 22.—John Sharp, Esq.—Rachel Reed, aged one hundred and seventeen years.—Mary Jane, a creole, aged one hundred years.—Edward Bullock, Esq.—Robert Huggins, Esq. aged 68.

MARINE INTELLIGENCE. PORT OF BOSTON.—1824.

ARRIVED SINCE OUR LAST.

MONDAY—Brigs Mercator, Parsons, Eastport—Wm. Burnham, Havana—British Gov. brig Chabucote, Cunard, Halifax—scho. Echo, N. Y.—Washington, Halifax—Felicity, Matanzas—Margaret, Wilmington.

TUESDAY—Brigs Spartan, St. Croix—Almira, Savannah—scho. Midas, N. Y.—St. Croix, Eastport—Gen. Greene, do.—Lydia, Portsmouth—Charles, Sydney, N. York—sloop Echo, do.—Chancellor, Sag Harbor—Syren, Belfast—Resolution, Sandwich—Eloise, N. York.

WEDNESDAY—Scho. Wm. Barker, Mobile—Elizabeth Ann, St. Peters—Mary & Nancy, Matanzas—sloop Frances, Hall, New York—Manilla, Sturgess, New York.

THURSDAY—Ship Ann, Reed, Liverpool—brigs Emeline, Phila.—Abby Jones, N. Orleans—Gen. Macomb, Matanzas—Otter, Manilla—sch. Admiral, Mobile—Phoenix, St. Peter—Huntress, Charleston—Wasp, N. Orleans—Olive, N. Y.—Packet, Laak, Salem.

FRIDAY—Brigs Creole, N. Orleans—Fanny, do.—Telegraph, Havana—Globe, Rotterdam—Alexander, N. Y.—scho. Delaware, Phila.—Pacific, Albany—Cygnet, Richmond—Kesper, Balt.—Experiment, Southold.

SATURDAY—Brigs Sereno, Liverpool—scho. Roebuck, Eastport—Zephyr, Alexandria—sloop Majesty, and Orion, N. York.

SUNDAY—Barque Garland, Gottenburg—brigs Anna, Mobile—Mechanic, Matanzas—Alert, Alexandria.

MONDAY—Brigs Franklin, Bath—scho. New Priscilla, Messina—Hope, St. Croix—brig Trident, N. Orleans—steam brig New York, Eastport—sch. Mori Star, Nantucket—brig Goswimp, N. Orleans.

TUESDAY—Sloop Messenger, Smith, Hallowell.

CLEARED SINCE OUR LAST.

TUESDAY—Brigs Mary & Eliza, Gottenburg—Minerva, Rundberg, do.—Osapray, Gibraltar—Neptune, Copenhagen—scho. Three Brothers, Carthagen—Wm. King, Havana.

WEDNESDAY—No Clearances.

THURSDAY—Ship St. Peter, Copenhagen—brig Cumberland, Portland.

FRIDAY—Brigs Adriana, Rio Janeiro—Dove, N. Orleans—scho. Washington, St. Peters—Wm. Damarico, do.

SATURDAY—No Clearances.

MONDAY—Brigs Charles, Africa—Quill, Marcellus—Mayflower, Hamburg—Apollo, Surinam—Fomas, Cape Haytien—Telegraph and Spartan, Portland—Volant, Barnstable.

BIOGRAPHICAL SKETCHES.

MOORE & PROWSE, Having purchased the copy right, will shortly publish, by subscription, **MUSICAL BIOGRAPHY, OR, SKETCHES**

Of the Lives and writings of **Eminent Musical Composers.** Interperated with an Epitome of interesting matter, comprising Musical Notices, Celebrations, Records of Societies, Reviews of Works, Anecdotes instructive and entertaining.

COLLECTED AND COMPILED BY **JOHN R. PARKER, Editor Enterpriser.**

THE Compiler having for several years past conducted the Editorial department of a Publication devoted to the diffusion of musical information in this city, possessed peculiar advantages in collecting every species of interest as well as amusement. His intention to compile "Biographical Sketches of Eminent Musical Composers," has long since occupied a considerable portion of time, and in the endeavor to collate such useful information as is eagerly sought for by the public generally, and the musical part of the community in particular. Care has been taken to render these sketches equally interesting to the Professor or Amateur.

The work will comprise one volume of about 250 pages. To be delivered to Subscribers at \$1.50 cents.—As the edition will be limited to the number of Subscribers, it will be well for those who wish to subscribe, to transmit their names immediately. Persons who will act as agents, shall receive one copy for every six subscribers obtained.

DR. A. CLARKE'S COMMENTARY.

STEREOTYPE EDITION.

W & P. C. SMITH, New York, are now publishing a superior edition of the OLD and NEW TESTAMENTS, containing the whole of the Notes of Dr. A. CLARKE, (being the first Royal Octavo Edition) which, on account of the enlarged size of the type, fineness of paper and print, and beauty of arrangement, peculiarly merits the attention of the public.

The Work can be obtained by subscription through the medium of the Clergy throughout the United States, (to whom a liberal deduction will be made,) of the Publishers, 59 Fulton-street, or of the Rev. J. M. Smith, Principal of the Wesleyan Seminary.

The first and second volumes of the New Testament with which the work is commenced, are nearly ready for delivery; and the succeeding volumes will be printed with increasing despatch.

Price of the Old and New Testaments, 6 Vols. or 60 No's. 900

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Ministers and others who have procured subscriptions for this work, are respectfully requested to send in their orders, as arrangements will immediately be made for supplying them. New York May 6.

THE HERALD'S HARP.



FOR ZION'S HERALD.

THE SPREAD OF THE GOSPEL.

Zion, raise the sacred song
To thy God who rules on high;
Glory doth to him belong,
Whose wonders fill both earth and sky.

Zion, listen to the sound,
Coming from the western grove;
Where sin and death did long abound,
Now echoing with a Saviour's love.

Where nature wore her saddest guise,
Where was heard the savage yell,
See the Star of Glory rise,
Hear the holy anthem swell.

Zion, see the distant isles,
Long immers'd in darkest night;
Now behold them drest in smiles,
Rejoicing in the gospel light.

Zion, view the eastern land,
Look to India's distant shore:
See Idolatry's strong hand
Burst by God's all-conquering power.

Zion, shout, aloud rejoice,
And make Heaven's high arches ring,
Ye distant nations join your voice
Of praise to Heaven's eternal King.

Soon shall Bethlehem's bright Star
Bear an undivided sway:
Shed its influence afar,
Eaming in unclouded day.

Soon shall every nation know
That the Lord is God alone:
Soon to Him each knee shall bow,
Every tongue his power shall own.

Zion, raise the sacred song
To thy God who rules on high;
Praises do to him belong,
Who alone fills earth and sky.

MINISTERS' MONITOR.

ADVICE TO YOUNG PREACHERS.

We are indebted to the kindness of the Rev. Thomas H. Pierce, for furnishing for this department of the Herald, the following excellent Address, delivered to the young men who were received into full connexion as Itinerant Preachers, by the Methodist Conference at Bristol, England, on Wednesday, August 3, 1819, by the Rev. J. Edmondson. In the preface to the address, Mr. Edmondson very justly observes, that "the plan on which the Methodist Conference receives young men, as ministers of the gospel, is truly excellent. They require satisfactory proofs, that they have been converted to God; that their conduct in every point of view has been correct; that they have had a *Divine call* to preach the word; that they have competent abilities for the work; and that they have had seals to their ministry.

"These persons, previously to their coming out as itinerant preachers, have been steady members of our society, and approved Local preachers; and having been recommended by the Quarterly and District meetings, are received on trial. At the expiration of their trial, they attend the Conference, where they are examined by that respectable assembly. If approved, they are received into full connexion, and the President of the preceding Conference gives them a pastoral charge."

ADDRESS.

MY DEAR BRETHREN,

You are now received into full connexion, by this body of venerable Ministers, after having passed through a probation with credit to yourselves, and usefulness to others.

In delivering a charge to you, I am called to a task of high importance; and no human authority less than that of a Methodist Conference, could have induced me to undertake it. But, perhaps you will give me a candid hearing, on account of my age; for I was employed in the work of the ministry before many of you were born. I am about to address you on the great importance and worth of personal religion, mental improvement, the exercise of your ministerial duties, and on some things which are peculiar to you as Methodist Itinerant Preachers. You have already made a covenant with God. Now lift up your hearts, and in the presence of this great congregation, renew your covenant engagements with him!

1. I solemnly charge you to stand accepted in the Beloved; to cultivate the Christian temper in your own hearts: to let your outward conduct, in all things, adorn your profession; and to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

You have informed us, that God, for Christ's sake, has forgiven all your sins; and that you now stand accepted with him as believers. Be careful to retain this inestimable blessing, and never rest satisfied a moment without the knowledge of salvation by the remission of sins—Luke i. 77. This blessed experience will be a source of perpetual consolation to you amidst all the trials and temptations of life, and will strengthen your hands in the great duties of the sacred office to which you are called. And that you may constantly enjoy this high privilege, live by the faith of the Son of God; and exercise yourselves to have a conscience void of offence toward God and toward man.—Gal. ii. 20. Acts xxiv. 16.

The Lord has planted in you the mind which was also in Christ Jesus.—Phil. ii. 5. This is the Christian temper; resolve by grace to cultivate

and improve it. Your Saviour was humble; be solicitous to imitate his humility. He was patient in suffering; and you are required, in all things, to approve yourselves as ministers of God, in much patience. Jesus was meek and gentle; and the servant of the Lord must be gentle unto all men. When the disciples witnessed his zeal, they remembered that it was written, the zeal of thine house hath eaten me up; and while you remember this, be zealously affected always in good things.—Gal. iv. 18. The devotional spirit of your divine Master was never equalled; but let it be your constant care to imitate it. On all occasions he was loving and kind to the children of men. Pray earnestly that the law of kindness may be deeply engraven on your hearts! These graces, wisely improved, shine with brighter lustre than the most splendid talents, and will ever clothe you with honor in the sight of God and good men. In every place where you have been stationed, during the years of your probation, you have left, as far as we know, a good report of your steady and upright conduct. Still let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.—Mat. v. 16. being wholly employed in the ministry of our Lord, your transactions in business will be very limited; but whenever you have any thing to do in that way, either for yourselves or your families, be exact and scrupulously just. Your offices will frequently lead you to scenes of poverty, affliction and distress. There be careful, according to your ability, to show pity and tender compassion. Let there be nothing low or mean in any part of your behaviour; but strive to excel in amiable manners and acts of generosity. A correct conduct in the sight of men may silence, in a considerable degree, the tongue of slander; but the dignified actions, arising from the sublime principles of Christianity, will attract esteem, and command veneration. And such, my dear brethren, should be the uniform and elevated deportment of a Christian minister, that the enemies of religion may be constrained to esteem and venerate his character.

While your outward walk secures the esteem of men, make daily advances in the divine life. Are you babes in Christianity? Become young men. Are you young men? Become fathers in Christ. Resolve by the grace of God, to enjoy every possible blessing of pure and undefiled religion.

Remember there are lengths and breadths, depths and heights, in Christian experience, which you have not yet attained. The first and great commandment is, *Thou shalt love the Lord thy God with all thy soul, and with all thy mind; and the second is like unto it—Thou shalt love thy neighbor as thyself.* This is that perfect love which casteth out fear. Never rest satisfied without it; and when perfected in love, pray that God would enlarge your hearts, that you may love more and more. Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity. And if these things be in you and abound, they will make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 1. Pet. i. 5-8.

Pray, with all prayer, both in private and in public, that you may be able to retain personal religion, and be more fully conformed to the image of God; and offer up all your prayers to the father in the name of Christ Jesus, with great importunity, believing that he will hear and answer your lawful requests. Prayer will bring down the choicest blessings of Heaven, and by these you will be enriched with every virtue and with every grace. Add watchfulness to prayer. Watch over your own hearts; against an ensnaring world; and against the powers of darkness. These duties are always necessary, and while you continue in them no power can harm you. By watchfulness you discover your enemies, and by prayer you obtain help in the day of trial. Let nothing divert you from these holy exercises, and then you will war a good warfare, and come off more than conquerors at last.

Genuine religion, both in experience and practice is of vital importance to yourselves; and it will render you useful to the church and to the world. With regard to yourselves, if you be not truly religious, how can you recommend true religion to others? Or how can you bear the afflictions which await you in the faithful discharge of your ministerial duties? Trying circumstances will occur, in which nothing else can support you; but close walking with God, in heart and life, will ever afford you comfort, strength, and hope. The eyes of all men are upon you. Your friends examine your life and conversation with a view to copy your example; and your enemies, like those of Daniel, mark you with an evil eye, that they may find some error or fault concerning the law of your God. Should you be wanting in piety, or fall into outward sin, your friends would be grieved and discouraged, and your enemies would triumph over you and the cause of truth. Then, instead of working good, you would become instruments of mischief; and God, who is zealous of his glory, would take the crown from your head, and lay you in the dust. But hold fast what you have already attained, proceed steadily forward in the narrow way, and soon your journey will end in life everlasting.

II. Not only use all the means in your power to excel in the religion of Jesus Christ, but take care to furnish your minds with useful knowledge, by a judicious improvement of time: by reading useful books; and by a regular course of study.

It affords us real pleasure to find, that you have already made considerable progress in mental improvements; but after all your attainments you have but just entered into the wide field of knowledge. In this field, where so many have lost their way, proceed with cautious steps. Depend not, as too many have done, on the strength of human reason; but, while you use that precious gift, look up to heaven for light to direct your way. Important pastoral duties have a claim on much of your time; but do not forget that the pastor has duties to perform in his study, as well as in the pulpit and in the chambers of the sick. When retired from the view of men, he is learning that he may teach, and gathering that he may scatter abroad; and on his return to

public duties, his *profiting* appears to all, for he brings forth out of his treasure things new and old.—1st Tim. iv. 15. Matt. xiii. 52.

I that you may be workmen who need not be ashamed, be careful to improve time. You know it is short and uncertain. That which is past has been too much neglected; but let that which is to come be constantly employed in the things of the greatest importance. The best time for improvement is the morning; therefore I advise you, by all means, to acquire the excellent habit of early rising. Your morning hours will be calm and uninterrupted. In the course of the day, public duties occupy a considerable portion of your time; for instance, friends frequently wait on you for instruction and encouragement; and you are often called to visit the sick, to travel in your circuit, and to preach the word. These varied employments will be agreeable to you, and useful to the people, provided you have improved the morning by reading and study.

Remember the venerable Mr. Wesley, who, for more than half a century, rose regularly, winter and summer, at four o'clock. If he had not done so, how could he have gone through the mighty work which, by the blessing of God, he was enabled to accomplish? Many of his valuable sermons, tracts, and letters, were written while others were wasting their precious hours in soft and unnecessary slumbers. Dr. Doddridge, by saving two hours a day from sleep, found time, amidst many important avocations, to write his Family Expositor. I am aware that you cannot always imitate those great and good men, nor would I press an exact imitation; but copy their example as closely as your various circumstances will admit; and consider that morning as lost, which, except in cases of sickness or great weariness, has not been spent in your studies.

TO BE CONTINUED.

MISCELLANY.

SUNDAY SCHOOL UNION.

The anniversary of the New-York Sunday School Union was celebrated on the 13th ult. This Union embraces fifty-three Schools. The children assembled in the Park, at 3 o'clock, P. M. and moved in regular procession to the Circus in Broadway. Each school was preceded by standards bearing an appropriate motto.—"There were, at the most moderate calculation, four thousand scholars present, besides a number of ladies and gentlemen, and several resident and foreign clergymen." Among the exercises on this interesting occasion was an address by the Rev. Dr. Feltus, of which the following brief outline is given in the Commercial Advertiser:—

Little Children.—It becomes my duty to offer a few brief remarks to you, and I will here premise, that I shall endeavor to make them as short, and in as simple language as possible, in order that you may the more easily recollect and understand them. It is not my intention to pronounce an eulogy on the Institution—the anniversary of which, we have here assembled to celebrate. The public opinion has long since been settled upon this point. The first word of advice to which I will direct your attention, is this; that you would endeavor to guard against that impatience of restraint, so characteristic of your age. Have you not remarked, that in the amusement of flying the kite, in which some of you so much delight, that restraint is the only means by which it ascends, and its balance preserved; suppose that the cord, by which it was held, should break, would you not immediately see it dashing in every direction in its course, and at last precipitated to the earth, to be trodden by the foot of every passing animal?—These circumstances should teach you the impervious necessity of the restraint imposed upon you by your parents and teachers.—Connected with these is the reverence and affection due to those who are your parents. There are some children who are almost ashamed to own their parents, because they are poor, or lowly in their situation of life. I will give you an example of the beauty of the affection of fraternal respect and love, as displayed by one of the most distinguished men upon record—I mean the Dean of Canterbury, afterwards Archbishop Tillotson. His father, who was a very plain man, perhaps something like those we now call "Friends," approached the place where his son resided, and inquired whether "John was at home?" The servant, indignant at what he thought his insolence, drove him from the door; but the Dean, who was within, recollecting the voice of his father, instead of embracing the opportunity afforded him of going and bringing in his father in a more private manner, came running out, exclaiming, in the presence of his amazed domestics, "It is my beloved father!" and falling down on his knees, received his blessing. Obedience and love to our parents is the distinguished command of God, upon which he has promised his blessing, and his promises never fail.

Another thing I would impress upon your minds is to avoid idleness. Idleness, says a distinguished writer, is an hereditary evil, derived from our first unhappy parents. It is the rust of the mind, and brings on a variety of distempers to destroy our animal constitution. In the admirable Almanac of Dr. Franklin, it was one of the sayings of "Poor Richard," "a used key never rusts." Give me leave to call your attentive minds to another consideration, and that is, to labor to improve the opportunities granted you. It is a very mistaken idea, that religion is calculated to make us melancholy; that we are called to abandon the pleasures of this life, and must never allow a cheerful smile to be seen on our countenances. It is all a mistake. Religion's ways are ways of pleasantness, and all her paths are peace. To you, young gentlemen and ladies, teachers and superintendents of these little ones, who have devoted your time and talents to be fellow-workers with us in the delightful task of rearing the tender thought, and teaching the young idea how to shoot, we return our thanks.

From a company of this description, who may not expect to see, not only the skillful mechanic, or the successful merchant, but also the

able advocate and the minister of the law, the prop and support of those who may be necessitated to resort to their assistance, as the instrument, under God, to save them from destruction. And not only ministers of the law, priests of the temple—but also ministers of the Gospel, who shall also stand in our place when we have retired to give an account of our stewardship to our God. And now let me commend you to God, that he may have you in his holy keeping; that you may fulfil his holy will, and when you have been useful in this life, that you may stand in the presence of the great God spotless and blameless, and may receive the sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world." I have done. God Almighty bless you.

From the Philadelphia Recorder.

INDIAN ANECDOTE.

As the Church is about to redeem its character, by beginning a Mission among the heathen, it may be interesting to its members to peruse evidence of the disposition of the heathen to receive instruction. The following anecdote is from the Journal of Mr. Eleazer Williams, formerly Catechist and Lay Reader at Oneida, in the State of New-York, now resident at Green Bay, Michigan Territory. During his residence at Green Bay, a teacher, supported in part by the Domestic and Foreign Missionary Society, he has been employed in the instruction of a number of Indian children. The circumstance narrated occurred among those children.

"A boy aged 11, who had, in company with others, several times attended our singing schools, and who often called at my house, came with others at the time I requested the parents to send their children to me for instruction.

"One day, as I was telling the children the importance of being prepared for death, which was a certain fate of all, while life was very uncertain, this lad asked in a very low tone when he should die?—I answered it was unknown to me, but was perfectly known to God, who is the sustainer of our lives and the Father of our spirits. I then endeavored to impress upon them the importance of prayer. The Lord's Prayer, was then repeated (as it had been done frequently before) to them, and they were told it was the best of prayers, as it was first used and recommended by the Saviour of the world—and that it specified all for which it was necessary for us to pray both for soul and body.—They were told that all good people and children prayed to God both morning and evening.

The boy related to his grand-father all that he had heard, and entreated him to pray. The grand-father told the children that what he had heard was good—but as to praying, he did not know what it meant.

The boy continued from day to day his entreaties to have his grand-father pray, and observed to him, "you cannot be good unless you pray."—At length the old chief called and informed me his desire to hear what we must say when we supplicate the Kiche Manito or Great Spirit.—The Lord's Prayer was repeated to him several times, and he continued for several days, often calling with a view to hear that prayer repeated to him.

The boy at length came to me, with his countenance expressing the greatest joy, saying, "*Makatakonae,*" i. e. "You black gown, my grand-father is good now." Why? said I. He answered, "because he pray." And what does he say when he prays?—He says, "O Father, thou dwellest in the highest Heavens."—Here he paused. What else does he say?—Let thy name be great in all the earth.—What else?—Let thy citizenship be all over the world—let thy will be on earth, the same as in Heaven." I asked the boy what made him so rejoiced?—"Because," said he, "my grand-father will now be a good man, and when he dies he will not go to a dark place, but to that country where the light is very bright, very bright indeed!"

I was quite agreeably surprised at the language of the child, and almost ready to conclude that his tender heart had been illuminated by him who has declared that he is "the light of the world."

From this time I was determined to take particular pains to instruct him in our holy religion, but unfortunately he was soon compelled to accompany his friends on their hunting excursions.

From the New York Commercial Advertiser.

A singular circumstance has lately occurred near Knoxville, Tennessee. It appears that on a Sabbath, while a Methodist congregation were at their devotions, an old man, half drunk, rode up to the meeting house, and vociferously called out for *Sal*, a slave of his, who was in attendance at the meeting. The girl, in obedience to the call, left the meeting house and went to her master. The inhuman monster beat her most unmercifully, and abused the congregation as a pack of hypocrites. After he was gone, one of the brethren was called on to pray, who offered up his supplications to the throne of grace, in behalf of the old man, in a fervent and pathetic manner, and concluded by saying, "but that if his day of grace was past and gone, that the Lord, would mercifully no longer permit him to trouble his people." On the following Friday, while the old man was assisting at a log rolling in the neighborhood, a large log, taking a different direction from where it was intended to be rolled, fell upon and crushed the poor creature to death!

THE PIOUS MILLER.

In a small town on the Green mountains in Massachusetts lives a *pious miller*, who used often, as his fellow townsmen were waiting for their meal, to drop a few words respecting the great concerns of another world. So sincere was his piety, and so exemplary his conduct, that even bad men would sometimes listen to his impressive language with a kind of delight. Never did any of them turn away with contempt from his reproof; for they knew it came from a heart in intimate communion with Heaven. They dared not abuse such affectionate reproof. One old man, whose days had been all thrown away, came to him with a bleeding heart, and told him he was undone! He had spent all his days in sin, and now was going down to the grave without hope! What could he do?

Where could he flee?—It was a joyful sight to the poor miller, whose eyes had long been waiting for some tokens of mercy; and, with tears fast trickling down his cheeks, he affectionately clasped the old man's hand and pointed him to a *dying Saviour*. Here, said he, is an overflowing fountain, to which all may come. And no one was ever sent away empty. Even in your last days, that same Saviour you have so long slighted and contemned, stands waiting to receive you. And can you, will you refuse?—The wandering prodigal could not reply. He stood trembling under the weight of his guilt, and only begged the pious miller, if he had any interest at the throne of grace, to remember him there. He did so. His prayer was heard, and a few days after, he had the joy to see the old man a humble broken-hearted Christian. The light had broken in upon his darkened mind, and he beheld the beauty of the Saviour's character. He said the sun had risen upon him in the evening of his days. Oh! how could he repair the mischief of a life of sin? Alas! it was impossible! He was resolved to spend his few remaining days in the service of his Redeemer, and then leave himself at the disposal of infinite Mercy!

He lived five or six years after this happy change, and exhibited much of the Christian character. He would often repair to the mill, on purpose to converse with the man who had been instrumental in deepening his convictions and leading him to God. They had many sweet seasons together. Not long before his death, the old man went to the mill with grain on the Sabbath Day! Not finding the miller there, he called at his house. The miller was astonished to see him on business at such a time, and asked him if he knew what day it was. *Saturday*, said the old man. No, sir, replied the miller, it is the Sabbath!—The Sabbath!—the Lord forgive me!—the Lord forgive me! He burst into tears, that he should have thus profaned the holy Sabbath, which he valued beyond all the rest of the week. The miller endeavored to console him, with the reflection, that he had done it ignorantly, not recollecting that it was the Sabbath! Ah! said he, my Bible tells me to "Remember the Sabbath day;" and I have not done it—I have broken his holy command—I will go to him humbly, and entreat his forgiving mercy—it may be he will not remember this sin against me at the last day.—*Boston Telegraph.*

REFLECTIONS ON SPRING.

Once more returns that delightful season. The fields, the groves rejoice. The air is calm, the woods resound with the harmonious accents of a thousand voices; the hills are covered with flocks whiter than the mountain snow. The red streams of life march their destined round with hurried step. Far beyond the distant hills is heard again the majestic thunder, and on western clouds the forked lightnings are seen to play. Repentance seems to be making for the much-suffered in the cold wintry days that are past and gone. How many have desired to greet again the mild days of spring, but have been prevented by the unrelenting hand of death! How many thousands of the human family have gone down to the gloomy mansions of the tomb, the past year! Even the blooming youth, whose cheek was an emblem of the rose—whose eye was as keen as the vivid lightning—whose tongue displayed all the charms of eloquence, and carried our hearts captive—he too with the others, are mingling with their native element, awaiting the day when it shall be proclaimed from the skies, time was—eternity now is: Clad in celestial brightness, they shall rise from the dark tomb, exclaiming in ecstatic rapture—Oh! death, where is thy sting? Oh! grave, where is thy victory! To them it shall be no external spring; trees of righteousness shall wave their ambrosial tops around; rivers of salvation shall flow beneath.

Reader! whoever thou art, pause for a moment, and see how it stands between God and thy soul. Death, when once commissioned, delays not to execute the orders of his delegation; and perhaps ere the sun shall again gild the eastern horizon, thou wilt be summoned to the courts above, to give an account for the deeds committed while in this vale of mortality—and art thou prepared? If not, prepare! "Set thine house in order, for thou shalt surely die."

Salem Observer.

The Alpine Horn.—The Alpine Horn is an instrument constructed with the bark of the cherry-tree, like a speaking-trumpet, and is used to convey sounds to a great distance. When the rays of the sun gild the summit of the Alps, the shepherd who dwells highest on those mountains, takes his horn and calls aloud, "*Praised be the Lord!*" As soon as he is heard, the neighboring shepherds leave their huts and repeat those words. The sounds last many minutes, for every echo of the mountains and grotto of the rocks repeat the name of God. How solemn the scene! Imagination cannot picture to itself any thing more sublime; the profound silence that succeeds, the sight of those stupendous mountains, upon which the vault of Heaven seems to rest, every thing excites the mind to enthusiasm.—In the mean while, the shepherd bend their knees, and pray in the open air, and soon after retire to their huts to enjoy the repose of innocence.

In the life of Mr. John Don, the following remarkable circumstance is recorded.

Upon a time, when it was late at night, it came into his (Mr. Don's) mind, that he must see a friend of his two miles off: he had business, and would have put it off, but his thoughts were restless; whereupon he went; and when he came to the place, all the family were in bed, except his friend, who was esteemed truly good, but at that time was overwhelmed with temptations, the occasion whereof, was some cruelty offered to his children. Mr. Don knew nothing either of the temptation, or the occasion of it; but knocking at the door, his friend opened it to him, to whom he said, "I am come to you, I know not why myself, but I was restless in my spirit till I had done it!" to whom his friend replied, "You knew not why you came, but God knew why he sent you," and withal pulled out a halber, wherewith he had intended self-murder at that time, which, by God's goodness, was thus prevented.